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Beyond Easter — Pentecost

I HAVE a vision for the world. I see a band of men and women going out to all people, preaching the splendid news of God's love by word and deed, using all the resources of their minds, and of the knowledge of our day, but speaking principally to the spiritual hunger that grips the hearts of men everywhere. I see them preaching fearlessly: Love God more than your country, more than your class, more than your race, more than your creed. I see them persecuted and cast into prison, and put to death, but conquering all these things through the love that fills their whole being, leaving no room for mistrust, fear or pain. They shall absorb the world's hate and anger into their own bodies, and give none in return, so that the streams of hatred that fly around the world, bounding and rebounding from the flinty surfaces of unredeemed souls, will dwindle and pass away. I see the hardness melting from men's souls, a new and eager look brightening in their eyes, a dissolving of all hates, a coming together in joyful unity.

KENNETH BOULDING

From the William Penn Lecture,
The Practice of the Love of God.

ON OUR CALENDAR

April 19-26—Five Years Meeting Conference at Richmond, Indiana—Full Program in this Issue

May 1-5—Woman's Missionary Union Conference at Poughkeepsie, New York

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

THIS PAGE WILL CONTINUE

The response to our recent inquiries has been so greatly in favor of this page of lessons that they will be continued. We say thank you to those many readers who replied. It is evidence of wide use by Sunday School workers.

THE EDITOR

For April 4—A Prophet Among Exiles

Ezekiel 1:1-3; 3:11, 17-21; 4:1-3

Ezekiel has been rightly called the first Hebrew pastor. Many prophets before him had preached a high morality; many had called for repentance; many had declared the judgment of God upon a wayward nation. None had quite seen their responsibility in terms of the watchman, whose duty it was to watch over Israel; to warn the evil and to counsel the good; to be in a very real sense responsible for the individuals making up the nation.

The destruction of the city and temple and the exile to a foreign land caused Ezekiel to see and proclaim the gospel of individual responsibility. People were no longer able to hide behind the twin excuses of heritage and environment. "The soul that sinneth, it shall die." No one is either saved or condemned by his grandparents, and no one is forced to be evil just because he is living in Babylon.

Ezekiel's message has two rather distinct parts. The first part having been spoken in Jerusalem was a warning of doom uttered in the name of the Lord God. The second part was spoken in Babylon, and was a message of hope and promise, also spoken in the name of the Lord God. The first grew from the prophet's belief in the justice of God; a justice which could not allow to go unpunished the wilfulness and infidelity of the nation. The second grew from the prophet's belief in the loving-kindness of God, a kindness which would not permit the ultimate destruction of Israel.

The pastoral care involved not the crowd but persons, and his duty as watchman involved both the good and the bad. The bad were to be warned and admonished to turn from their evil ways, and the good were to be encouraged to persist in what was right to the end. This ideal of pastoral responsibility, whether exercised by the individual pastor as in most of the churches, or by the pastoral committee, or the Elders and Overseers, is a very vital part of the life of the Meeting. In too many of our Friends Meetings this has been lost. The Elders and Overseers no longer accept the responsibility, and the pastor also fails to see the full implication of the "care of souls."

There are elements in Ezekiel's religion which do not appeal to us greatly. He has sometimes been called a priest rather than a prophet. He was an exponent of ritualism and cultus; he had a great concern for the reconstruction of the temple and its worship. This is the superficial aspect of his religion, however, and deeper levels are to be seen in the moral earnestness of his message and in his final faith in God's love for the nation and for the individuals making up the nation.

The extreme concern for the individual in Ezekiel is a real contribution to religious thinking and is certainly in the spirit of Jesus who saw that it is not the will of the Father in heaven that any little one should perish.

Questions:

1. Compare the watchman in Ezekiel with the shepherd in Jesus' parable.
2. Discuss the work of the pastor in the light of Ezekiel's work and message.
3. Is this emphasis on the individual needed today? In what ways is the individual forgotten today?

RUSSELL E. REES

For April 11—God's Message to a People in Exile

Ezekiel 18:1-4; 34:11-16; 36:25-28

The readings from Ezekiel point up three aspects of the prophet's teaching: (1) individual responsibility; (2) God's loving care for his people; (3) the need for cleansing.

The prophet had forewarned of the coming judgment of God upon the nation, and the question was naturally raised: "For whom is the retribution? Is it for everyone, innocent and guilty alike?" To this Ezekiel answered that it was still possible to turn in penitence to God and avoid punishment. The old adage that the fathers have eaten sour grapes and the children's teeth are set on edge was refuted in the name of individual responsibility. "All souls are mine," says God, not only the souls of the fathers, but the souls of the children as well. The soul that sinneth shall die and no hiding behind ancestry will do!

One of the commentaries called this an extreme statement of individualism, because it was a *pioneer* statement. At least it lifted up the individual out of the nation and emphasized personal dignity and worth because it emphasized personal, moral responsibility.

The second passage indicates God's care and concern for Israel, even though her sins are many. The shepherd is a familiar figure in the life and literature of Israel. The shepherd seeks out the sheep; brings them to their rightful place; sees that good pasture is provided, binds up the injured, strengthens the weak, and guards them all from harm. This is in contrast to the bad shepherds, the rulers and the religious leaders, who had led them astray. It was faith in Yahweh as the Good Shepherd which provided Ezekiel with his optimism in regard to Israel's future.

The third phase of teaching is the need for cleansing. This cleansing is twofold. First, there is forgiveness of the sins of the past, symbolized here as so often by washing with water. The second part, however, is the giving of a new heart. Being forgiven is very unprofitable unless a new purpose goes along with it. Ezekiel saw that it was not enough that Israel should be forgiven of her idolatry and evil. That, God was willing to do, but if cleansing were to be worth much it had to do with the future; and for this new future people needed a new heart, a new purpose, a new dynamic.

These are important emphases. Have we forgotten that a man is responsible for what he does? If the Government commands us to do evil, are we excused if we do it? If our fathers erred, are we doomed because of their errors? Or, if they were virtuous, are we redeemed by their virtue? Do we believe in the possibility of a new heart for men? Even though men have always acted selfishly, do we believe in the possibility of acting unselfishly? Upon what do you base your final optimism, if you have any? Do you base it upon the intelligence of man, or upon the character of God? These are questions which we may well ask ourselves today also.

Questions:

1. In what ways do we act as if we thought men were doomed by their ancestors?
2. How does our optimism or pessimism reflect our theology?

RUSSELL E. REES

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EDITORIALS

For A Moral Offensive

IS the present war talk in Washington an example of diplomacy-by-threat or is there a real danger of war just around the corner? The old game of bluff is worn rather thin. There is doubt as to how much it really influences the behavior of another nation. Even so, the speeches of the President and others are doubtless made for Russian consumption as well as for the shaping of American policy. "Get tough" means bluff or else it means we are willing to fight.

It is a sad commentary on our progress that we still follow too largely the old pattern—do nothing, or go to war. We are gradually learning positive and constructive answers for international tensions, but we have yet to learn well the third alternative—a positive, persistent moral offensive. Just now we are dilly-dallying with the European Recovery Program, while the international situation further deteriorates. We could suggest improvements on that program, but it is far better than nothing and it offers positive help at a level where democracy may win or lose.

Nature of Alternative

Beyond economic answers what would it mean if a constant stream of persons who are experts in the areas of education, social science, medicine, engineering and various cultural pursuits were going in deputations among the "free" nations, and doing it by well-conceived plans? If the billions of dollars that go for "defense" were used for *real* defense, the gathering tensions and eventual conflicts might well have been undercut and a new spirit rise from human minds and institutions.

The organization known as UNESCO stands in that key position. Through it, and by other channels as well, we should now be building democracy and security in the only way it can be done—in the hearts and minds of people finding themselves in a great world fellowship. At the present time we are fundamentally resisting that fellowship with every gun we make and with every plan of conscription which we create, but the alternative is not merely to quit making guns or to defeat Universal Military Training, important as that is.

The real issue in world affairs is that of ideas and we are doing nearly nothing to win world peace on that front, while it is the only one on which we can win. Certainly the executing of such a plan is not simple. It is never easy to think, and certainly it is peculiarly difficult to do creative thinking where one culture meets another. In such a plan the "holier than thou" spirit might mark rather bad "missionaries" in some cases, but that problem too must be met and solved. It carries some risk, but nothing equal to the hazard of threatened war.

For a world that has just emerged from a baptism of explosive death and still is paralyzed by gnawing hunger and despair, the prospect of atomic fire seems to portend the most heinous crime of history. If war comes and the present regimes called "communist" should perish, we know definitely that on the ruins a new totalitarianism would of necessity rise all over Europe; perhaps in the Western hemisphere as well. What gain, therefore, would there be?

Even if all of Europe must endure communism, it is not worth a war to try stopping it. We could not stop it by that means; we can't because the battle is one of ideas, and for bread. Guns or bombs cannot solve such a problem. They only intensify and extend it. A post World War III would give decisive evidence on that question.

Our answers lie in the very "nature of things," in the moral order which cannot be changed. We are breaking ourselves to pieces in trying to break those laws. Finally we must try to understand and build on them. That is our only alternative. Stated in Christian terms, it means that we must build a *community* of God, on the *laws* of God. If we are to have a secure life based upon this moral order we shall need a new, moral offensive of large proportions and greater skill than we have yet tried.

That is not a nice generalization merely, for it can be done. Such an approach could be shaped into a platform, a program of action, a foreign policy, and it does not need to wait until Russia is ready. It can start unilaterally from the United States, and spread into concerted action, somewhat as did the "Marshall Plan." Ultimately nations will conduct either a military or a moral offensive.

Keep Palestine "in Character"

THE prestige of the United Nations, and more specifically that of the United States, has not been enhanced by the shifting policy which the American delegation has followed in regard to Palestine. Even so, it is far better to acknowledge the mistake than to attempt following through on the original plan of partition. Palestine will always be the Holy Land—the world's shrine. It is not made for politics, but for re-

ligion and religious lore. It is better for it to continue as such under some form of international direction than that it should be thrown "out of character" and thus into political and religious turmoil. Every war in Palestine would be a "holy war" and such wars are especially bitter and deadly. No answer seems to be the right answer, but partition was impossible.

"Come Unto Me"

IF Christ should walk again the pathways of earth as he did in Palestine, and see the divided ranks of his avowed followers, how would he start to heal those divisions? What would be the first sentence he would utter? Would he try to "settle" arguments? Would he pick up the divisive phrases and the "loaded" words that separate men? Would he start with definitions? Surely he would again say, "Come unto *me* all ye that are weary and heavy laden and I will give you rest (peace)." Whatever is wrong with the church and her members, the answer is in *him*. Instead of meeting *him* face to face and heart to heart, men tend to fly to words as to weapons, and weapons always wound. In deep and heartfelt surrender men's spirits are tempered and they *know* him in whom is unity and peace.

E. T. E.

Christian Witness For These Times

Preach the Word

By T. Canby Jones

This is an evangelical call by one of our young Friends. He has served in remote corners of the earth, and sees the Christian gospel as central to our needs. This is the first of a series of two articles.

DISILLUSIONMENT, fear, and uncertainty characterize the thinking and attitude of the majority of men and women of our age toward life and the future. War is considered inevitable. People have begun to wake up to the fact that the mechanical civilization in which they have put their trust is falling to pieces around their ears.

From the Old Testament

It is very moving to read the prophets of Israel today. Their warnings and witnessings against Israel, their calling Israel back to the faith, to obedience to God is precisely the true rebelled against the God of our fathers, against his law, and especially against his Son, Jesus Christ. In our love of mechanical progress and of the world, we have rebelled against God. We have imagined that God is merely a spineless force of love which will smile on all our wickedness. We have embraced this belief in order that we might go as far as we wish in our allegiance and loyalties to all others gods, save him.

We have forgotten that our God is just and righteous. As surely as the divine laws of retribution held for rebellious and recalcitrant Israel, so also they hold for us, but now it is not merely one nation, one chosen people; it is the whole world that comes under this judgment. It is especially our nation and our people because we are the most powerful nation in the world. Upon us lies the burden of responsibility to turn away from our false allegiances, our power politics, our witness for our nations today. We have Truman doctrines, and follow Christ. The message of the prophets of old is terrifying in its predictions of doom, but it is wonderful, comforting and thrilling in its promises of peace for all men, provided we turn from our sin to follow him—the source of all.

"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: and they shall wander from sea to sea and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and the young men faint for thirst." This passage from Amos is a true characterization of our time. The faith of men in God and in their fellowmen has partly evaporated because they have lost the hope that the glorious message and the promises of Christ can actually be lived out in this present world. Yet deep within them is the heartfelt desire that a band of men and women in every country and every church should arise who will live out the spirit of Jesus Christ and who will obey his divine law in every respect.

There is every reason to believe that the promises of God and of his Christ still hold for our time. Just as the promise that "Where two or three are gathered together in my Name, there am I in the midst of them" still applies today, so does the blessed hope of human redemption so gloriously demonstrated in the early church, and wherever new birth in the church has occurred. If you and I, all of us, will give our lives wholly and completely to the will of the living Christ, there will be born among us a new church, the true church that can speak to the condition of our time, meet its needs, and call all men to the depth and the richness of the wisdom and knowledge of God.

Several times in my life I have been in groups which had great promise of becoming living cells of this new church. Five or six of us at Haverford college who had the glorious privilege of meeting weekly with Tom Kelly for devotional reading and prayer saw a great light for the Society of Friends. We knew and experienced together the glorious immediacy of Christ's living presence. This experience laid upon us the responsibility to become the bearers of the message and witnesses to the truth. We conceived of a band of young people who would travel in the ministry, who would go out among all people sharing the life with all and sowing the seeds of the kingdom of love in the hearts of others.

In Civilian Public Service camp also, there was a group of eight or ten of us who met every evening for almost two years to study and discuss the Scripture together. We had Anglicans, Chrisadelphians, Church of God, Quakers, Methodists, and the unaffiliated in that little group. We differed at times on the interpretation of various Scripture passages, but together we learned of Christ and the tremendous demands he makes of everyone who would follow his perfect law of liberty. It was during that period that these stirrings into life, these longings for God's kingdom on earth which had been born in me in Tom Kelly's group, were crystallized into the pattern seen on the Mount. It was here that I came to the tremendous realization that Christ is all in all; that all these longings and hopes and spirit-

ual desires that filled my life were inspired by God—in fact, it was he who was working within.

PERSONAL AND REAL

Last summer at a small conference on a farm in New England, a group of young people gathered, hungry to find God and his power in their lives. This was the eighth young people's conference I attended last summer, and yet something happened here which put it almost in another world from the seven others. As we worshiped and and read together and discussed the five basic beliefs of Christianity, we were swept over by the living spirit of God. Christ came alive. There was neither any doubt that he could invade the lives of people and inspire them with a new birth, nor was there any doubt that this Spirit was other than Christ living now, speaking to our time from his Cross. These are just a few examples from my own experience. They give the reason for my being convinced that God is longing in this present day to build again among men his true church if only he can find souls who are willing to carry out his will.

What is the task which faces this colony of heaven—this new cell of the living church? Is it not to turn all men to Christ, their Saviour, their Priest, their King, their Teacher? Prevalent among religious liberals today is the broad world view that Christianity, with Jesus as its prophet and its teacher, must join with the Buddhist, Moslem, and Hindu teachings and form an amalgamated world religion. This conception springs from the view that God has created man in his own image and, in that light, all men are brothers. It is thought also that God has endowed all men with a divine spark, the inner light, something of himself. Thus it easily follows that Christianity is thought to be merely one of the expressions of the divine spirit in human life.

CHRIST OUR ANSWER

It is impossible to believe in an all-powerful, an all-pervading, merciful God who has not endowed all his children with at least the capacity to know right and the longing to turn away from sin and follow the light. But God in his infinite love has sent us, unworthy and evil thought we may be, his only son that we, through him, might understand God's inmost nature and his deepest purpose and longing for his children. Even though all men may have a measure of the light of Christ, it is upon us to carry to them the fullness that is in Christ.

Another problem that will face us in seeking to turn men inward to Christ has come to me often in this form: "But is it necessary to have Christ as a mediator between ourselves and God? Is it not part of the Quaker message that we can have direct access to God?"

I received a letter this week from a Quaker boy who tells me that he spends much time in prayer, feeling often that the Spirit of God touches his heart and refreshes him. Yet he asks, "What is Christ and where can I find Him?" One must answer this need by reminding the young man that Christ is the glorious expression of God's divine plan to come down to earth and walk among men, ministers to them, share their sorrows and sufferings, and take upon himself their sins and wipe them out in the sacrifice on the cross. Christ is not the "propitiation" for our sins to an angry God, but the human form of the loving God, taking upon himself all our sins and wickedness to blot them out. At this point, II Corinthians 5:19 helps us greatly. "God was in Christ, reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation." God began the glorious process of reconciliation through Christ and it is upon us to continue the great work which his Spirit does through us.

Christ also said, "I and my Father are one." "Not only is there no distance between God and Him, but God and he are blended together and his life is the earthly face of God."

(To be continued)

GROWING POINTS IN GERMANY

News from Germany is always inclined to be, if not tragic, at least entirely depressing. Indeed in face of the appalling needs and almost endless problems that press urgently around one whichever way he turns, it generally follows that in reports or letters from the field we endeavor to weave some appeal round the description.

* * * *

However critical, though, the situation remains there is another side to the German picture which must not be forgotten—a facet which is not always of hopelessness, despair, starvation, nihilism, apathy, or rags and ruins. Ever present and almost impossible problems such as the re-education of German youth, the rehabilitation of returned prisoners of war, the re-establishment of refugees, the displaced persons, and others, will remain for a long time; but yet in spite of all there is the brighter and more encouraging side, and relief teams remain almost invariably optimistic.

* * * *

To see and find these growing points is as exciting as the discovery of the first unexpected gems of spring flowers in the most extraordinarily barren places, and as astounding as is the power of some little plant to break through the almost impenetrable surface which may have been laid over it.

From the suffering and humiliation of the past few years have emerged undoubtedly some of the finest Christian characters to be found in the world today in or out of the church.

* * * *

Shortages and want are awakening again the dormant resources of inventive genius and resourcefulness. Ordinary people in face of slowly sinking and lapsing moral standards, and the almost human impossibility of living honestly and legally according to the letter of the law, are holding on to overcome something they hate. One hears more frequently the phrase: "Well, there are still people who are good and kind and helpful in spite of everything!" There is evidence of a readiness to take this beating, to learn from the mistakes of the past, and to nurture new and better ways out of the ruins.

* * * *

My time in Germany is nearly ended. If there is one thing I have learned it is that one can no more generalize about the Germans than he can about the people of any other nation. The Germans are people, human beings, just as much as the Russians, the Americans or the English. We still have, I believe, more cause to love the Germans than to hate them. There are good and bad, of course, but the good can so easily be found in all of them by simple, personal contact and individual concern. They will come more than half way to meet you, but we must be prepared to go more than half way to meet them.

* * * *

Germany is staggering again to her feet. Too often she sees an ocean of darkness covering the ocean of light, and does not realize that salvation lies within the individuals of her own nation, but I believe she has seen a glimpse of the light, for there are many people struggling towards it. All over Germany little cells of honest activity and constructive creative energy and determination; little bands of courageous men and women—small organizations, working committees, or different groups ready to cooperate — will eventually link up to form a mosaic with a better design than before. My faith in Germany was re-echoed the other day in the words of Asta Brugelmann, leader of the Cologne F.O.R., who said: "This is the most exciting time to be alive in Germany—the most exciting period of our history. I have a great faith and a great source of inspiration in my fellow countrymen."

HUGH W. MAW

Cologne, 22nd February, 1948

European Friends and Gandhi

By Blanche and Leslie Shaffer

Here is something "for the record"—a summary of Friendly relations and experiences with Gandhi. These connections will have historic meaning.

MOHANDAS K. Gandhi had his first association with Quakers in South Africa in 1893, where he had a Quaker friend, Michael H. Coates from England. In 1931, when Gandhi came to London for the Round Table Conferences, a meeting of welcome was held at Friends House where he spoke of the ideals of the Indian National Congress. Gandhi said, "I would especially appeal to my Quaker friends. There has always been since 1893 a growing bond between the Quakers and myself . . . We represent one common cause—that of peace."

I

During Gandhi's stay in London, in 1931, Horace G. Alexander and Reginald Reynolds served on his "staff" while he was a guest of Muriel Lester at Kingsley Hall. In 1930, when Reginald Reynolds was in India, he was chosen by Gandhi as his messenger to the Viceroy with an important communication.

Horace Alexander has been a friend of Gandhi for a long time. In March, 1928, he spent a few days in Gandhi's Ashram in Bombay. As Gandhi worked away at his spinning wheel, Horace Alexander felt strange to be idle and so offered to help cut up the household vegetables with which Gandhi was accustomed to assist between six and seven in the morning. As a result of his stay at the Ashram, Horace Alexander says, "We can learn something of value in making our pacifism positive from their active expression of 'Ahimsa,' sometimes translated 'harmlessness,' and perhaps we may have something to give them. I wished during the time of prayer, when they chant hymns or repeat beautiful religious passages together, that they knew something of our 'Quaker meeting' idea of worship."

Horace Alexander was the first European visitor to Gandhi at the time of his fast in 1943, and later was invited by Gandhi to be the same faithful friend which the late C. F. Andrews had been to him as an interpreter between East and West.

Horace Alexander accompanied Gandhi in January, 1947, for part of his pilgrimage on foot through the Muslim villages of Bengal, and was with him in Calcutta when the Hindu-Muslim fraternization took place on the day when India achieved its freedom.

II

Carl Heath, chairman of the India Conciliation Group, has for a long time been a friend of Gandhi's, both in India and England, and has maintained a constant correspondence with him. In 1944, he published a small book on Gandhi in which he concludes, "The wider world will not forget his prophetic soul. As it learns through hard and devastating suffering to put material violence finally out of its thinking and practice and to face life cooperatively in 'satya' and 'ahimsa,' truth and gentleness, it will turn again and do homage to the Indian apostle who sought to make of these a daily realism and a new creation, not for India only, but for all humanity."

John S. Hoyland, a British Quaker missionary and educationalist, spent several years in India and knew Gandhi. He has recently published a book entitled, *They Saw Gandhi,* and the chapters are headed, "I saw what he did about race oppression," "I saw what he did about communalism." This book might be called "Variations on the theme of satya graha," and the non-violent method so dear to Gandhi.

Many other British Friends visiting India have been welcomed by Gandhi, such as Agatha Harrison, secretary of the India Conciliation Group, who has been considered Gandhi's personal representative in Britain for several years. Marjorie Sykes and Dorothy Hogg have been among Gandhi's interpreters to Britain.

There are many other Friends who cherish the memory of the silent "prayer meetings" which were held in the Small Meeting Room at Friends House at the time of the Round Table Conference. With the clerk's table and some of the benches removed, and with a carpet laid in the center, the softened evening light made impressive the slight figure of the Indian Congress leader as he sat cross-legged on one of the old benches. The Sunday he spent at the home of Elizabeth Fox Howard, where he discussed the "law of love" with members of the Fellowship of Reconciliation, is described by Elizabeth Fox Howard in her autobiographical book, *Midstream.* Students at Woodbrooke remember Gandhi's visit there where in the firelight the Sanskrit prayers were chanted at the evening meditation hour.

III

It is natural that continental Friends should have reproduced in their periodicals the accounts of English Friends' contacts and experiences with Gandhi. By both German and French Friends, Gandhi has often been quoted as the incarnation of the principle of non-violence. It should be noted that German Friends were the first to publish in German, as early as 1927, a series of ten chapters describing Gandhi's inner development under the title, *The Story of My Experiences with Truth.* They also published a number of translations such as an essay by Gandhi on Prayer, as well as some revealing letters exchanged between Gandhi and Tolstoi.

The French Friends, in *L'Echo des Amis,* gave in 1930 a detailed account of a meeting of Friends Service Council at which C. F. Andrews reported on the situation in India and explained to Friends Gandhi's attitude of non-violence. At the France Yearly Meeting in 1934 a great deal of time was given over to the discussion of non-violence and the speaker, Jacques Bois, spoke of Gandhi as one of the best exponents of this theory. At the Yearly Meeting in 1935, Horace Alexander shared with French Friends his experiences with Gandhi and his knowledge of Indian problems.

IV

The Swiss Friends have been fortunate in having had, through two of their leading members, personal associations with Gandhi. In 1934, Pierre Ceresole was in India where he organized "Service Civile" camps in the Bihar, rebuilding villages destroyed by the earthquake. In a true Gandhian spirit he brought about the cooperation of two rival organizations, one representing the government and the other the national congress. He had met Gandhi first in 1931 and in his subsequent meetings with him had been impressed by Gandhi's kindness, simplicity, sense of humor and the great drawing power he had upon people. Pierre Ceresole became himself an example of the principle of non-violence, preached and lived by Gandhi. Pierre's letters of the Indian experience were collected and published in two volumes, *En Vue de l'Himalaya* and *Aux Indes pour la Paix Vivante,* both widely read not only by Swiss Friends but naturally also by members of the "Service Civile."

Edmond Privat, another Swiss Friend who had long been interested in the

East, came to know Gandhi at the Round Table Conference in London and during his stay with Romain Rolland in Switzerland. Edmond Privat had a most unusual adventure when he and his wife accompanied Gandhi and his party to Rome, wishing to help him with French and Italian. On the way to Rome, Gandhi asked them why they did not come to India to see conditions for themselves. After a night's reflection the Privats made up their minds, and with hurriedly assembled travel necessities set out for India, traveling on the afterdeck with Gandhi on board an Italian steamer. They shared with Gandhi and his group in the daily meditations, and had long conversations with him, not primarily on politics but on moral and social problems, education, hygiene, economy and household questions.

Upon their arrival in Bombay they lived in the same house with Gandhi and witnessed all the excitement of the population preceding the Mahatma's arrest. In a very vividly written book, *Aux Indes avec Gandhi,* Edmond Privat relates his discovery of a section of India where his status as a friend of Gandhi opened for him many homes and hearts. The most moving feature of the book is its revelation of the love and devotion of men and women of all classes to Gandhi. A very human picture of Gandhi is shown, and one sees a great man pondering over great political problems, but at the same time being thoughtful for the welfare of his guests. Edmond Privat has remained a faithful follower of Gandhi and in his paper, *L'Essor,* continues to expound the principles of the Mahatma.

At a service of remembrance held in Friends House after the death of Gandhi we were reminded of his faith "in the oneness of mankind and therefore in the oneness of man." The fact that Gandhi identified himself with the sufferer and stood for reconciliation where the world stands for victory by physical force is of special appeal to Quakers. His love for God and his fellow men, the honor he showed his opponents and his obedience to the demands of conscience and the voice of God within, sets a high standard for us all.

Revenge is a kind of wild justice, which the more a man's nature runs to, the more love ought to weed it out. For as for the first wrong, it doth but offend the law; but the revenge of that wrong putteth the law out of office. Certainly in taking revenge, a man is but even with his enemy; but in passing it over he is superior; for it is a prince's part to pardon.

FRANCIS BACON in *Of Revenge*

Why I Like the Russians

By Leonard Hall

I LIKE the Russian people. They are very much like Americans. Do not misunderstand me. I do not praise the communist form of government. Why then, should I say that I like the Russians? Let us see how much alike we are.

ALIKE IN FEAR

The Russian people are afraid. If we can believe anything that we read or hear about Russia today, we must inevitably come to this conclusion. They are afraid of us, just as we are afraid of them, and we are all afraid of the consequences of another war upon our world. Actually it is not so surprising to find that the American people are afraid. After all it is America, and not Russia, that is supposed to have complete control of the atomic bomb! It is America, and not Russia, that has a navy equal or greater than the combined navies of the rest of the world. Yet, the fact that America is afraid is demonstrated by our spending a greater proportion of the national budget for war and preparation for war than is Russia. The Russians and the Americans are in the same boat, and that boat is being tossed about like a toothpick on a very angry ocean.

I like the Russians because they are human, as are we. One of the proofs of this is that they are afraid and are willing to strike out in terrific verbal battle, as we do also, at anything or anyone who threatens to complete the ruin and chaos of our modern world.

There is one thing, however, very wrong with this whole picture. There is one way in which I wish we were not so much alike. This is the way in which we blame one another for the predicament in which we find ourselves. We are taking too much joy, both of us, in endeavoring to frighten one another. It provides many a headline for the newspapers and that may, in some measure, feed the egos of the people of both nations, but it is still far too close to the primitive "tooth and claw" manner of settling disputes for any of us to be very complacent about it.

NOT IN PRETENSE?

Let me depart for a moment from the main theme of this thesis to say that I like the Russian people partly because they are *not like* the American people. No Russian, so far as I know, has ever *pretended* that Russia is a *Christian* nation. All of us know that she is not. Her concentration camps and disregard for the privacy and dignity of the individual is proof of her disregard for the spiritual nature of man. Indeed, the state *is* God, and there is no pretense that there is a higher order, or that the leaders of the state must comply with a universal moral law. With such a philosophy it is not surprising that her methods are ruthless many times and that there is no conscience about what happens to certain individuals if it is deemed to be for the benefit of the state. I like the Russians because they do not *pretend* that their nation is a Christian nation or that she abides by Christian concepts of life.

In this respect we, in America, are different! We claim to have a Christian concept of justice which is akin to the justice of God. We believe that one individual, whether in private or public life, should not be allowed to "take advantage" of the many in order to "fill his own pockets." Yet we allow small-time "racketeers" to do this very thing in almost every town in our great country by means of "gaming houses" of one type or another, and we allow men in "high places" to do the same thing on a much more tremendous scale. We have the ideal that all men are created equal, but we do not act like it. Negroes are often punished without "due process of law" and it is a usual thing for them to have one type of education while the whites have another.

It is not strange that Russia is not Christian; she does not pretend to be. What is strange is that America, not Christian, pretends to be. "Let him who is without sin . . . throw the first stone." I wish we *were* Christian.

WE ALL ASPIRE

I like the Russians because they have wonderful dreams, as do we also! Furthermore, they, as well as we, are also endeavoring to make the dreams come true! When Russia started her first Five Years Plan she gave the people a dream of ultimate utopia. A world where the common man was ultimately to be lifted to new vistas of freedom in a perfectly-planned state and world. She, too, had her idea of world brotherhood where all races would live together on an equal basis, and where each could be sufficient unto himself. Yes, Russia had then, and still has, great dreams for the future. It is true that the Russian dream and the American dream are not exactly harmonious, but America, too, has her dreams.

NO EASY PROGRESS

All that has been said about the dreams of these two great countries is true. A word of caution, however, needs to be added since nothing can be more disastrous to our modern world than to hold to a blind faith in the dogma of

inevitable progress which comes from holding these dreams. The progress of science must not be confused with the moral and spiritual progress which alone can save our world from destruction.

Aldous Huxley describes very well that about which I am talking. He calls it "a glorious destiny" that "awaits mankind, a coming Golden age, in which more ingenious gadgets, more grandiose plans and more elaborate social institutions, will somehow have created a race of better and brighter human beings."

Huxley says further in his little pamphlet called *Science, Liberty and Peace,* "It is a highly significant fact that all modern dictators, whether of the right or of the left, talk incessantly about the golden future, and justify the most astrocious acts here and now on the ground that they are means to a glorious end." Thus, in practice, faith in a golden future may become a most potent enemy to present liberty. Huxley's conclusion that ministers had better "devote themselves to teaching their flocks that the final end of man is not in the unknowable utopian future, but in the timeless eternity of the Inner Light," is certainly to the point.

In Christian Spirit

Whatever the likenesses or differences in the beliefs and dreams of people around the world, we can be sure of one thing—that God is the Father of us all and that He loves us and is seeking to save us, as Christ did. Russians, Americans, and all the other people of the world who do not believe this, need more than any thing else to be convinced of this all important fact. This, indeed, is the hope of the world!

Jesus said, "I came not to judge the world, but to save the world." That should be our attitude exactly, as we endeavor to solve the problems of both Russia and America. It may be that when we do adopt this new attitude, we shall find that the Russians are not so difficult to understand as we have been led to believe. In many ways we shall see that we are all very much alike.

In a day when it is easy to say we hate the Russians, this is the reason I have chosen to tell why I like the Russians. I like the Russian people for the same reasons that I like all people who are children of the living God! That includes everybody, everywhere!

O God, forgive Thou me the shutters and the curtains that so often enclose me in a narrow world . . . Guide me into the secrets of living revealed only to those who carry the burdens of others on their shoulders besides their own. Thus open Thou my windows.

PERCY R. HAYWARD

FRIENDS AND LEGISLATION

Due to limited space in this journal, the final paragraphs on the visit of the editor in the nation's capitol must be cut short. Continued from February 19 issue.

Our efforts as Friends, in the field of legislation, will be channeled largely by the Friends Committee on National Legislation. It is well that we should know their policies and needs. A subscription to them at 2111 Florida Avenue N. W., Washington 8, D. C., will bring a flow of informative literature to the subscriber. If possible that subscription should be substantial, but all gifts are deeply appreciated.

Here is the statement of policy (abbreviated) under which the Committee works:

In its efforts to promote justice and peace, the Friends Committee on National Legislation recommends, among its legislative policies, the following major emphases for 1948:

1. RECOVERY AND RELIEF. Support for American assistance in restoring non-military productive facilities in war-devastated areas; support for a generous program of relief to all needy peoples, irrespective of race, color, creed, or considerations of material and strategic advantages to the United States.

2. REFUGEES. Support for legislation making it possible for the United States to receive its full share of displaced persons and refugees.

3. UNITED NATIONS and WORLD GOVERNMENT. Support and use of the United Nations and its associated agencies in accordance with the spirit of the Charter; we advocate its progressive development into world government.

4. DISARMAMENT. Support for a program of world disarmament; opposition to universal military training and the militarization of the United States and the Western Hemisphere.

5. CIVIL LIBERTIES. Support for legislation designed to strengthen civil liberties, equalize educational opportunities, and eliminate racial discrimination.

A longer statement suggests legislation which will, in the judgment of the Friends Committee on National Legislation, further the achievement of the policies here presented.

Order the above statement from the F. C. N. L.

E. T. E.

INDIA'S CALL TO FRIENDS

One of the clear calls to the Society of Friends today comes from free India. There are not many western groups of people who are acceptable in India today, but most of those who know of the Society of Friends believe it to be fairly free from western imperialism and from the taint of Christian proselytism. In fact, Friends are widely accepted as friends.

Some twenty years ago Edmund Harvey spent some months in India and gave lectures at universities and colleges and other places where English-educated people gather together. A year or two later John William Graham undertook a similar very extensive lecture tour. A number of his addresses were on Quakerism. Both lecture tours were widely appreciated. In the past two years I have met people who recalled both lecturers vividly. Last winter (1946-47) Stuart Nelson from the Howard (Negro) University, Washington, not himself a Friend, but a member of the Friends Service Unit, lectured at a number of colleges up and down India. His service also was very well received.

There is undoubtedly a place for such interpretations of Christian mysticism in India today. Just as the West has much to learn from India's religious tradition, so India will, I believe, gladly learn something from the unique corporate mysticism that belongs to the Quaker tradition, provided it is humbly and sympathetically presented.

Today, Quakerism in India consists of a number of bits and pieces. There are the old-established Friends Missions in the Central Provinces (London and Dublin Yearly Meetings) and in Central India (Ohio Yearly Meeting). There are Friends Meetings and Quaker groups, very small in number, but capable of growth, in such cities as Delhi, Bombay, Madras, and Calcutta.

The most recent development is the work of the Friends Service Unit, formerly Friends Ambulance Unit, now under the joint administration of the American Friends Service Committee, Philadelphia, and the Friends Service Council, London. Most of its work has been done in Bengal, but it has also worked in the south of India, in Travancore, Malabar, and Madras. Now it is also working in the Punjab and the whole Northwest, and it has worked in other provinces, too, but most of its workers are short-time workers, and they know little of the other Quaker activities in India. Sometimes there even seems to be a danger of their assuming that the other centres of work do not really count or are out of date. In fact, probably each type of work needs cross-fertilizing with the others.

An occasional meeting of "Scattered Friends" is held, but this link alone is hardly enough.

Such a situation, full of thrilling possibilities, but also not without certain dangers, needs the assistance, over at least a period of months, of one or more senior Friends, who could pay prolonged visits to the main centres of work and also give addresses and lectures.

As the A. F. S. C. has now been actively concerned for over three years in the work of the Friends Service Unit, and as they are supplying most of its workers, a pastoral visit from some leading American Friend or Friends seems to be specially desirable in the first instance. But a series of visits is needed, year by year. The quality of Indian religious and intellectual life is such that only Friends of the very best spiritual and intellectual gifts are fit for this task.

India, moreover, is a most exacting country to live in. It is attractive, full of warm friendliness, but sometimes it seems almost to suck away one's very life-blood. So the service demanded will be no easy one. There is a deceptiveness about the first few months spent in India. Only those who are willing to stay for at least six months can expect to get near the heart of India, and near the heart of the perplexities and frustrations that beset those who work for Friends in this mysterious, ancient, and alluring country.

Yet the service is full of immense possibilities for the spiritual well-being of mankind. Whom can we find humble enough and courageous enough to undertake it? Who will go for us?

HORACE G. ALEXANDER
British Friend in India.

AID TO CHILDREN DRIVE

The American Friends Service Committee with twenty-four other voluntary agencies and the United Nations Appeal for Children are to participate jointly in a campaign for funds to be known as American Overseas Aid-United Nations Appeal for Children. This united campaign is the result of the very strong sentiment which arose because of the numerous financial appeals which were being presented to the American people, many of which failed to meet their goals. It has been urged, therefore, that the public support strongly a united approach to the problem of financing voluntary relief services. In some places this campaign was held as early as February; in others it will not be held until May, depending on the speed with which local campaigns have been organized. The nation-wide goal is $60,000,000.

ATTENTION CHRISTIAN EDUCATION LEADERS

As the official agency of forty major Protestant denominations and six hundred sixty-nine councils of churches, the International Council represents ninety per cent of Protestantism in United States and Canada. The following statement is issued by the International Council on Religious Education.

The United States Supreme Court has spoken in the Champaign case. Its decisions should and must be respected by conformity to both the spirit and letter of its interpretation of the law.

The decision constitutes a great blow to weekday religious education. Even more serious is its indication of a changing government attitude toward religion.

The court's majority opinion appears to leave in doubt the validity of the released time principle, that is, excusing pupils during school hours for religious instruction outside the school building. Supplementary statements, however, in which it was reported that four of the justices concurred, indicated that this court decision was not intended to invalidate this principle in all cases while a fifth justice dissented from the opinion because he feared that it would have this effect. Thus, it would seem that a majority of the justices clearly did not desire and would not approve invalidation of the released-time principle.

The official policy of the International Council of Religious Education in the light of this decision remains to be determined. Certainly it will include full compliance with the law as the Council advises three thousand communities with schools enrolling two million students; with these schools now located in forty-six states. It is obvious that this will mean the discontinuance of use of public school buildings for religious classes as is now the practice of forty per cent of these communities. It will also mean the discontinuance of other practices which have been followed by a small minority of weekday systems contrary to the advice of the International Council of Religious Education.

It is my hope that our Protestant church forces working together in the International Council will take three steps:

First, that the churches will seek further clarification of the law with respect to the released-time principle. The Supreme Court opinion does not seem to clarify this issue.

Second, that the churches will help weekday schools to adapt existing weekday systems so that they will be brought fully within the law as interpreted by this and other decisions of the Supreme Court.

Third, that the churches will give attention to the increasing secularism which seems to me to be augmented by this latest decision of the court, regardless of its intention, and that they will take steps to obtain laws which will make constitutionally possible the whole-hearted cooperation of church and state in the pursuance of their respective functions.

Weekday religious education on released-time has been developed by the churches with the whole-hearted cooperation of many public school leaders because of a common desire to stem the tide of secularism which threatens the religious foundations of American life. It is true that at times leaders of a community have unwisely embarrassed public school leaders by exceeding their legal rights in developing such a program. These instances, of course, are to be deplored.

Thousands of public educators, however, are as concerned as religious leaders for the spiritual welfare of American youth. They see the necessity of a close relationship between public and religious education in preparing the citizenry for a democratic nation. This decision seems to deny the right to such cooperation. Such a denial has serious implications for the future.

The American people of all religious faiths should be aroused to a greater realization of the trends in our American life which seem to be further crowding religion out of a central place in our culture. If a united stand against these trends can be accomplished, the decision will have served a good purpose.

CONTRIBUTORS

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The Devotional Life

"A LIVING RELIGION IS A WAY OF LIVING"

Selections by ARDIS MICHENER

God, let thy singing Channel breeze
Lighten our hearts and eyes!

ALFRED NOYES

* * * *

Jesus gave to his followers creeds that would guide them through a chaotic and often hostile world. Let us seek strength and zest to live the whole of existence not for material gain but in righteousness, kindliness, and unselfishness!

AUTHOR UNKNOWN

* * * *

How can we expect a harvest of thought who have not had a seedtime of character?

THOREAU

* * * *

Turn your "oughts" into "shalls."

BERNARD SHAW

* * * *

. . . the mind or consciousness of man is in contact with and connected with greater consciousness or being, which we usually call God or the divine . . . Our task becomes that of learning through our own experiences and experiments, and from the discoveries of those who investigated before us, *how to pray*. Instead of a rejected superstition, prayer can come to be recognized as the most powerful force in our universe, when it draws upon the power of God.

J. CALVIN KEENE

* * * *

Incessant activity, of whatever kind, leads at last to bankruptcy . . . Strive to do thy duty, then shalt thou know what is in thee.

GOETHE

It is courage the world needs—not infallibility.

WILFRED GRENFELL

* * * *

Modern science has not taught us to grow figs from thistles any more readily than men did in primitive days. And yet, so indomitable is the spirit of man, so surely planted the divine seed, that out of the darkness of today's (world, come) stories of faith and steadfastness and brotherhood.

ELIZABETH GRAY VINING

* * * *

(As light) glows through the frosted windows, so do the spirits of men and women shine forth with special brightness in these dark days. The spirit of man is truly the candle of the Lord.

L. AND B. SHAFFER

* * * *

One loving spirit sets another on fire.

AUGUSTINE

* * * *

Open wide the windows of our spirits,
And fill us full of light;
That we may receive and entertain
Thee
With all the powers of Adoration and
Love.

CHRISTINA ROSETTI

* * * *

. . . according to the riches of his glory he may grant you to be strengthened with might through his Spirit . . .

From EPHESIANS 3:16
Revised Standard Version
of the New Testament.

* * * *

The deduction that there can be no call during the week, and no right preparation of the message, is wholly inadmissable. God works in many ways, and Friends living in the freedom of the Spirit should be last to maintain such an artificial limitation.

JOHN WILHELM ROWNTREE
English Friend (1868-1905)

IN MEMORIAM

John C. Gatchell, minister in the Parsonsfield, Maine, Friends Meeting, was called to new fields of service on Second Month fifteenth, but his passing has left far more than that community without a minister, teacher, friend, and leader. John Gatchell was born in Brunswick, Maine, thirty-eight years ago, attended the public schools there and was a graduate of Bowdoin College. During his college years he gained many friends while he did directory work in various Maine communities. He was a birthright Friend and was brought up in Meeting and Sunday School, early dedicating his life to Christ. His musical devotion started when as a small child he heard MacDowell's *To a Wild Rose* played on the organ in a meeting for worship. He studied music under local teachers and an extension course in public school music with the University of Chicago, and had a life certificate for teaching in elementary schools. His instruments were cello, piano, and pipe organ. He was cellist in both the Brunswick and Portland symphonies. He was public school music supervisor and instrumental teacher in a number of Maine towns. His thought was always service. When offered positions in larger cities his reply was that any good teacher could go there but few understood the country. He was a member of the Maine Federation of Music Clubs and National Chairman of the Junior Federation of Bands and Orchestras.

John Gatchell's dedicated life made ways for him where there were no ways. He chose rural music teaching against most advice and, with almost no pay at first, went into the schools and churches and helped with their programs. He met and loved the people whose children he taught. When he

PRAYER AFTER EASTER

Be to me like the first bright hyacinth
That tells the dark North that the light is come.

Be to me like the swallow in the wind
That brings the sun upon her grave, gay wings.

Be to me like the pipers of the pool—
Brave, silver song across the April night.

Be to me like the lilacs on the bough,
Pale lanterns hung to light the feet of Spring.

Come, Thine own self: and I, Thy wintry earth,
Shall wake to bud and bird, to sun and song!

E. MERRILL ROOT

THE DISPOSSESSED

It stormed last night, and in its wake,
When morning peered through half shut eye,
The ground oozed forth its succulence
Beneath a frowning, unkempt sky.

And as I pressed the rain-soaked leaf
And fallen twig, with heavy tread,
The chill wind clutched a clinging vine
And hurled it spinning overhead.

While from a tree, a robin glared
As I walked by, accusing me
In terms all wretched men employ
Who see their homes become debris.

REBA M. THOMAS

came to teach in East Parsonsfield he naturally gave himself to the interests of the Friends Meeting which was very small and without leadership, and was there recorded as a minister. The Meeting grew steadily from then on. His messages were never ordinary. His listeners had the feeling that he "had been with Jesus." Previous to his illness he was Clerk of Falmouth Quarterly Meeting, Recording Clerk of New England Yearly Meeting on Ministry and Counsel, and a reading clerk in the Yearly Meeting. He filled all of these and countless lesser places with ability, dignity, insight, and true Christian grace.

'Tis not alone that he is gone
His body buried in a tomb
The spirit flown.
What of his love, his skill, his art,
The understanding of his heart,
The overtone
Of loyalty and faith and trust
That stronger were than any "must,"
Are they, too, dead?
Can someone pick his mantle up,
Share with us the communion cup
From which he fed?

..Correspondence..

FROM OUR READERS

A TRAVELING FRIEND

Editor, THE AMERICAN FRIEND:

Always as I have gone over this broad world in search of lecture material I have taken time and money to seek Friends and Friends Meetings, whether in Africa, India, China, Japan. So also, on this latest journey when I motored six thousand miles to and through Mexico from Florida, I endeavored to do this.

I found that there are but four main highways throughout that vast country of mountains and valleys. All the other roads are only trails for charros and ganados, forbidden to motorists. In that enormous "mil cumbre" of the Sierra Madre mountains, the mother range and a continuation of our Continental Divide, rising to snow-clad volcanic peaks of twenty thousand feet, you might think the four highways leading through and over range after range at ten thousand feet ought to be forbidden, but these highways are magnificently engineered to throw a car from one curve to the next. They are not too hard for driving day after day, sometimes through seven ranges in a four hundred and fifty mile run—if you don't mind the altitude, or the unfenced edge of a narrow road skirting the side of a mountain so steep you can see the road five times below you.

So I was unable to contact the outlying Friends' work in Matahuala. In Victoria, I had time only for lunch because it is necessary to motor on a schedule of hours as well as miles in order to arrive at night where there is accommodation, for that is not to be found, or food either, in Indian villages between.

In Monterrey, I tried to contact Francisco de Estrello, chairman of the Executive Committee of Friends for Mexico, but his office was closed and there was no phone in his house.

Coming into Mexico City from western Guadalajara, I phoned the American Friends Service Committee to learn that Herberto Sein, designated by our Board of Missions on December 31 as "a moving spirit among Mexican Friends," had been transferred to Geneva as of May, 1947, and that his successor, Edwin Duckles, was out of town.

Returning after another one thousand miles, I phoned again and was invited to meet with Friends on First Day morning. I found 1038 Monte Blanca in the Chapultepec section of Mexico City, a section of fine, large, modern residences set in beautiful gardens on a hillside, overlooking the great city of two million people.

The Meeting was held in the walled garden of the white stucco house with a red-tiled roof, with broad steps topped with flower boxes, the walks bordered with iris and friesias in bloom, with tall white and pink oleanders, with hibiscus and double poinsettias, and orange trees golden with fruit—a lovely setting for the group of fifteen or twenty gathered in silent reverence. I remembered how large a part a garden played in the life of our Lord—the Garden of Gethsemane with the old, old olive trees I saw when in Palestine; the garden tomb of Joseph of Arimathea where they laid His crucified body.

Afterwards, I asked what class of Mexicans the religious services of Friends attracted, for Mexico is largely Catholic. Mr. Duckles told me it was the refugees of several countries, the Service Committee workers, and the friends of Friends of the Wider Quaker Fellowship. This Meeting belongs to the Pacific Coast Yearly Meeting.

The clerk of the Mexico City Friends Meeting sent to New England Friends a message of love and affectionate greeting which I am happy to deliver.

ALICE HOWLAND MACOMBER

P. O. Box 5419,
Jacksonville 7, Florida

Literature in Review

All books reviewed in these columns may be purchased through the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana.

GULIELMA: WIFE OF WILLIAM PENN

BY L. V. HODGKIN
(Mrs. John Holdsworth)

Longmans Green & Co., Price $4.50

In Quaker history a kind of fragrance lingers about the name of Gulielma Penn. She was beautiful—described by a contemporary, John Aubrey, as "a comely Personage of a temper not easily moved to extremes," "virtuous, generous, wise, humble, generally beloved . . ." She was the love of William Penn's youth, as his wife in his own words his "entire and constant friend," "a woman of ten thousand."

This book about her gives us, as have other recent English books, the result of research in records not available to most American Friends.

Gulielma kept no journal and only three of her letters survive. She has to be known through what those around her wrote—Mary and Isaac Penington, her mother and stepfather; Thomas Ellwood, her devoted friend; William Penn, her husband—yet, as the author of this book says, she "shines through" their accounts, and in grouping them all together Mrs. Holdsworth achieves the picture of a lovely person whom others were happy to be near. Mrs. Holdsworth in her preface says she has wanted to read this sort of book but not finding it had to write it. It gathers in one place, with one person for a center, much first hand material in 17th century language; and the result is a leisurely book that makes very real for us the daily life and tremendous courage of the non-conforming first Friends.

CATHERINE BRUNER

Gospel Records of the Message and Mission of Jesus Christ—A harmony of the Gospels in the New Revised Standard Version. By Albert Cassel Wieand. Brethren Publishing House, 266 pages, $3.00.

Here is a new "harmony" of the Gospels arranged in parallel columns whereby the accounts in the four Gospels can be compared. It is not an interpretation — the records speak for themselves. It is fortunately printed with the new text of the Revised Standard Version. It should be popular with Bible teachers and students.

"The difficult thing can be done right away; the impossible will take a little longer."—Anonymous.

FOR FRIENDLY ACTION

FIVE YEARS MEETING CONFERENCE

April 19-26

THE FULL PROGRAM

The plans for the Conference are filling and extending. With the conference of the Mission Board, on personnel, beginning Monday, 10:00 a.m., April 19, there is an added reason for interest and early arrival by Friends. Here is the completed program, aside from details of Board and Committee sessions.

The regular business sessions of the Board of Missions and the Board on Christian Education, will begin on Tuesday morning, April 20.

Other Boards and Committees are now determining the exact days and hours of meeting and are informing their members. Each of them invites, *urges* the attendance of Friends which represent, or are interested in their respective departments of work in the local Meetings and Yearly Meetings.

All meetings will be held in the East Main Street Friends meetinghouse.

Expenses of regular members of Boards or Committees of the Five Years Meeting will be paid by those Boards or Committees *as arranged by them.* Although expenses of non-members cannot be paid by the Five Years Meeting Boards it is hoped that local and Yearly Meetings may encourage and, in some cases, share in the expense of their representatives.

THE SCHEDULE

Tuesday through Friday, April 20-23. Meetings of Boards and Committees in regular business or conference sessions. General attendance and participation of all interested Friends is encouraged.

Thursday evening, April 22: An evening of fellowship with a dinner and program beginning at six o'clock in the East Main Street meetinghouse dining room. A. Ward Applegate, chairman of the Executive Committee, will be toastmaster. Music and toasts will be the program with particular interest in mixing Friends' groups and increasing fellowship.

Friday, April 23: Board meetings end before evening dinner. At 7:30 a splendid program of music will be given attending Friends by the Aeolian Choir of Wilmington College, under the direction of Rolla Foley. During days of busy committee work this evening of serious music by an excellent choir will be especially appreciated.

The Central Committee of the Five Years Meeting will, of necessity, have to meet at the same hour. The small number on this committee will not detract greatly from attendance at the choral concert.

Saturday, April 24: The beginning of the regular conference in which all Boards, Committees and interested Friends will participate. The Boards and Committees are asked to make such contributions as they wish during these discussions.

9:30 A.M. What are the Fundamental Needs of Today?
Errol T. Elliott, Chairman
D. Elton Trueblood, Address
Discussion

2:00 P.M. A Deeper Experience of God, Through Christ
R. Ernest Lamb, Chairman
Russell E. Rees, Address
Discussion

7:30 P.M. Evangelizing the Church and its Community
Faith Terrell, Chairman
Murray C. Johnson, Address
Discussion

Sunday, April 25: Meeting for Worship at 10:30 a.m. Alexander Purdy speaking to a united meeting of the Conference and East Main Street Friends.

2:00 P.M. Response of Friends to the World's Needs
Harold N. Tollefson, Chairman
Short Statements by:
Cecil E. Haworth—the Local Meeting
Charles Beals—the Yearly Meeting
A. Ward Applegate—the Five Years Meeting
General Discussion
Adjournment of Conference

7:30 p.m. Meeting of the Executive Committee of the Five Years Meeting in business sessions. All Friends are invited to attend.

Monday, April 26: The business sessions of the Executive Committee will continue through the day. All Friends invited to attend.

Note: Friends who want hospitality and who are not arranging through their respective Boards or Committees are asked to write "Hospitality Committee, April Conference, 101 South 8th Street, Richmond, Indiana."

SCHOLARSHIP AVAILABLE

The Summer School of Alcohol Studies of the Laboratory of Applied Physiology, Yale University, will hold its sixth session from July 9 through August 6, 1948.

School teachers and administrators, physicians, psychologists, clergymen and denominational workers, welfare workers, probation officers, and other men and women engaged professionally in activities in which a knowledge of the problems of alcohol would be of advantage will be considered as qualified for admission. All others desiring to enroll will be required to have a college education or equivalent experience.

The fee for the entire course, including room and board, is $200, payable at registration. There is one full scholarship available for Friends. Those interested in this summer school of alcohol studies should get in touch with Charles Thomas, 101 South Eighth Street, Richmond, Indiana. It is advisable to submit applications as early as possible as the closing date for all applications is April 15.

PACKAGES TO GERMAN FRIENDS

There is a certain confusion caused by the fact that Friends and Friends Meetings have been asked to send packages to Friends in Germany. This project is handled from 20 South 12th Street, but is not operated by the Service Committee. We are in close contact with it, however, and Natalie Kimber, who is acting as its medium, reports that sponsors are still needed and that she would be glad to hear from Friends who are interested.

A word of caution might be inserted here. Many persons receive letters from unknown individuals overseas who have secured the American names from a package label, a newspaper or directory. Representatives of relief organizations caution persons in this country against responding to these appeals, for it is impossible to judge the validity of the need behind them.

DIRECTORY OF FRIENDS MEETINGS

A valuable asset to Friends traveling is the revised *Directory of Friends Meetings in the United States and Canada.* It gives the time and place of Meeting, and the name and address of the clerk. In addition, some contacts in various countries abroad are included. This is published by the Fellowship Council, and copies may be secured from the office, 20 South 12th Street, Philadelphia 7, Pa., at a cost of twenty cents each (postage included).

QUAKERDOM · AT · LARGE

Harold Chance will attend Jamaica Yearly Meeting, beginning March 28. He has been invited to give a series of three devotional addresses.

* * * *

Mary Hoxie Jones has returned from England. She spent five months in London serving as liason between American and British Friends Service groups.

* * * *

March 1-5 was religious emphasis week on Whittier College campus. Allan Hunter, minister of the Mt. Hollywood Congregational church and prominent F.O.R. worker, was the leader.

* * * *

Thomas and Esther Jones will attend the fiftieth anniversary observance of Happy Grove School in Jamaica, during July. There is also a prospect of visitation in Cuba. Thomas Jones will be the speaker for the young people's conference.

* * * *

Perry Hayden, well-known and loved Friend of Ohio Yearly Meeting, will conduct a Stewardship Clinic during the Stewardship Workshop, May 3, at the Women's Missionary Union of Friends in America to be held at the meetinghouse, May 1-5, at Poughkeepsie, New York.

* * * *

Everett and Ruth Kellum with their children Gladys, David, and Laura arrived on March 8 from the Friends Mission field in Kenya, East Africa. The children will be placed in school at Friendswood, Texas, which will be the permanent address of the family. They will remain on furlough in America a year or more.

* * * *

Truman Kenworthy, well and favorably-known minister, especially remembered in Iowa, Indiana, and Ohio where he has served in pastorates, observed his eighty-fifth birthday March 17. Children and relatives gave him a cordial remembrance and dinner. He lives at 115 Southwest 8th Street, Richmond, Indiana.

* * * *

The Urbana Friends Meeting is holding meeting for worship at eleven o'clock each Sunday in the chapel of the McKinley Foundation, 809 South Fifth Street, in Champaign. A discussion period follows the meeting for worship. The clerk is Bruce E. Meserve, 356 Math Building, University of Illinois, Urbana, Illinois.

* * * *

When Howard W. Cope left the Asheboro Street Friends Meeting, Greensboro, North Carolina, the Friends of the Meeting presented him with a new automobile. Howard Cope insists there were motives other than to speed him away! Greensboro Friends in this gift reveal the life and spirit which characterize the Meeting. Congratulations to Meeting and minister!

* * * *

Jean McGrew, member of New Castle, Indiana, Friends Meeting and Secretary for Judge Franken Richman of Indianapolis during the Nuerenberg trials is now in America. She is ready to visit Friends Meetings in this area. She has stereoptican slides. Her address is 208 South Main Street, New Castle, Indiana. Interested Friends should write her.

* * * *

Fifteen foreign countries and nearly a dozen Ohio colleges were represented at Ohio's first International Folk Music Festival held on the Wilmington college campus, March 26. Foreign students in Ohio colleges presented native folk songs in the authentic costumes of their countries at the festival with a cast of more than two hundred. Hawaii, Japan, China, Switzerland, Africa, Palestine, Mexico, Brazil, Poland, Jamaica, Cuba, France, Armenia, Germany, and Bermuda were represented on the program.

NEWS OF OUR MEETINGS

Paul and Madeline Todd write of the work in Greenleaf, Idaho, to which they were called two years ago from the evangelistic field. They found there one of the largest rural churches in America, with a membership of some five hundred and fifty members. In a fertile valley, surrounded by mountains, the natural rose-colored church building is located. An academy with an enrollment of seventy had also been established there, for which plans are now being made to erect a new building. Recently the community experienced a gracious season of revival. A Friends' Brotherhood prayer meeting has been established, meeting each Monday evening, attendance for which has reached sixty-five. Recent guests were Canby and Eunice Jones of Philadelphia, who were visiting the Northwest in the interest of the peace message, whose fellowship was greatly appreciated.

* * * *

Spiceland Quarterly Meeting was held on March 13 at Spiceland, Indiana. Celia Murnan, chairman of the Rural Life Committee, was in charge of devotions. Leslie Frazier, of Richmond, member of the speaker's bureau of the Rural Life Association, gave the address. He said that the craving for security must be met by a realization of both spiritual and physical values. He interpreted the phrase "to inherit the earth" as including responsibility for understanding the whole physical environment in which we live, as well as an obligation to use natural resources unselfishly. It would also involve an element of spiritual appreciation—an alignment of ourselves with God's world. He concluded by saying that enduring security and peace of mind will belong to those in whose lives faith, hope and love predominate. The business meeting followed the address.

* * * *

Oskaloosa Quarterly Meeting was held on February 7, at Oskaloosa, Iowa, Charles O. Whitely brought the message to the meeting of Ministry and Oversight, speaking upon the necessity for believing in the Word of God, and in the divinity of Christ. He said that as we cannot understand all of the natural processes of life, yet accept them, so must we accept the spiritual aspects because of faith in God. Charles Beals spoke from Matthew 22-21 in the eleven o'clock service, saying that we must render unto Caesar the things that are Caesars and unto God the things that are God's. The Woman's Missionary Union held its usual meeting at noon when the Oskaloosa members were in charge of the program, which consisted of a special number in song and a playlet on "Stewardship," given by a group of junior girls. Following the afternoon business session, the Peace and Service Committee presented a discussion on peacetime conscription and universal military training by a group of men from Grinnell.

* * * *

Oak Street Friends of Portland, Maine, have initiated a newsletter, giving a resume of the year's activities. James Coney spoke at Quarterly Meeting on February 1. The pastor is bringing a series of special pre-Easter sermons. Young Friends are holding an unprogrammed service once a month. On February 26 more than eighty people enjoyed a supper and program sponsored jointly by the educational and social committees. Dr. George Loewenstein gave an interesting lecture on

"Cripples and We," while pictures and community singing completed the evening. The Men's Club has completed its first year and on March 4 held a supper. Their programs during the year have been varied. In March, the Women's Guild, formerly the Ladies Aid, had a program of history with a challenge to Friends for greater effort. Other organizations include the Wimodausis Group, the Friends Service Club, with its program of sewing, and a new organization of young married women called the Friendship Guild.

IOWA PASTOR'S SHORT COURSE

The annual pastor's short course of Iowa Yearly Meeting was held at William Penn College, March 2-5. The leaders brought helpful thoughts and inspiration to the pastors. Among the speakers were Byron L. Osborne, president of Cleveland Bible College who, in a series of messages, emphasized the need for Friends to continue faithful to the Word and to Friends' testimony. Judge Bale, teacher in Penn College, gave some principles of public speaking which the preacher should heed. Roy J. Clampitt outlined the organization and work of the Service Committee in Iowa. Dr. G. H. Clark, an Oskaloosa physician, brought attention to the aid the minister can give the sick, as well as to the practising physician in their mutual ministry of healing.

Gene Carter, rural sociologist of Simpson College, Indianola, spoke of the rural church in its service to the community, which revealed many possibilities in the work of the church in rural Iowa. Mabel Driscoll, teacher in Penn College, gave the viewpoint of the worshiper and urged more positive preaching on faith rather than on fear. Robert Cope, pastor of Des Moines, spoke on the art of ministering to the sick. Charles Beals, superintendent of Iowa Yearly Meeting, presided throughout and spoke constructively several times on methods of pastoral work. He led pastors in their thinking in studying the possibilities of presenting the Christian message by the use of films. Cecil Hinshaw, president of Penn College, made a definite contribution to the success of the conference. Many others contributed to its success, not the least of those being the ones who were responsible for the physical comforts and meals provided.

HORIZON

President Truman has been asked by certain Protestant leaders to broaden the status of Myron Taylor so that he would be the President's representative "to the moral and religious leaders of the world." He is now the President's personal ambassador to the Vatican.

* * * *

Samuel Brown, South Bend Jewish official who has just returned from Europe and Palestine on a tour of inspection with a group of twenty-eight American Jewish leaders, brought back to the Rt. Rev. Msgr. John S. Sabo, dean of the South Bend Catholic deanery, a rosary blessed by Pope Pius XII in Rome. He made the presentation on behalf of the entire Jewish community "in gratitude for Msgr. Sabo's deep and continuing interest in the Jewish cause."

* * * *

Declaring that "the state must never undertake to force men to go to church," Dr. Louie D. Newton has protested a recent sentence of the Dekalb City court that four young men be required to attend Sunday school and church every Sunday during a two-year probationary period. Dr. Newton, pastor of Druid Hills Baptist church in Atlanta, Georgia, and president of the Southern Baptist Convention, made the protest in a sermon and said he also had protested directly to the court.

* * * *

Methodist Sunday school enrollment has increased by more than five hundred thousand during the past three years, it was disclosed at the annual meeting of the Methodist Board of Education. The gain, including a fourteen per cent increase in average attendance, was part of the Methodist "Crusade for Christ." The gain was the "largest made by a denomination in America during the past twenty-five years."

BIRTHS

EIKENBERRY—To Seth F. and Dorothy Jane Eikenberry, a daughter, on March 14, in Indianapolis, Indiana.

HACKNEY—To Mr. and Mrs. Robert B. Hackney of Wilmington, a son, David Volcah, on January 29.

HENDRICK — To Joseph and Muriel Googins Hendrick, a son, in December, at Rochester, New York.

HINKHOUSE—To Mr. and Mrs. Herbert Hinkhouse of West Liberty, Iowa, a son, Herbert Clifford, on January 17.

SIELKEN—To Robert L. and Juanita S. Sielken, a son, David Wayne, in Indianapolis, on March 12.

SIMMONS—To Mr. and Mrs. Hartley W. Simmons a son, Hartley W. Jr., in February, at Portland, Maine.

MARRIAGES

DEVOE-GAULT — Eunice Gault to David DeVoe in the church parlors of First Friends Meeting, Indianapolis, on February 29, with Herbert Huffman officiating.

OSBORN-AGNEW—Mary Shaw Agnew to William E. Osborn, members of First Friends Meeting of Indianapolis, Indiana, after the manner of Friends at the home of Alice Shaw and Allan K. Harcourt, on January 31.

REID-COX — Sarah Penelope Cox, daughter of Herbert W. and Maria B. Cox, of Clarkton, North Carolina, to Herbert L. Reid, son of Mr. and Mrs. Robert E. Reid, of Charlotte, North Carolina, on December 21, at the Clarkton Presbyterian church.

DEATHS

MEAD — Claude Mead of Sanford Ridge, Glens Falls, New York, at his home following a long illness, at the age of sixty-nine years. He was the son of Erastus and Huldah Mead. Surviving are his wife, Nina Bigart Mead; a daughter, Mrs. Howard Howland of Quincy, Massachusetts; a son, Alden Mead of Sanford Ridge; three grandchildren, David Howland of Quinsey; Carol Ann and Charles Alden Mead of Sandford Ridge; and a niece, Mrs. William Clatworthy of Glens Falls. Claude Mead was a member of Glens Falls Friends Meeting. Services were conducted by Howard Hills of Sanford Ridge.

PECKHAM—Errol D. Peckham in his home at Penn Craft, in Pennsylvania, on March 8, suddenly as a result of heart attack. He was sixty-eight years of age. Surviving are his wife, Mary K. Peckham; two sons, E. Kellogg and William H. Peckham; two sisters, Lilly P. Pickett and Letha K. Peckham; and two brothers, Hubert and C. V. Peckham. Services were held in Brownsville, with David Day of Penn Craft in charge.

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OFFICE SECRETARY

WANTED: Office secretary for Washington, D. C., Meeting; five-day week; shorthand and typing required. Salary $1,900 to $2,000 per year, depending on experience and ability. Write to Herbert M. Hadley, 2111 Florida Avenue, N. W., Washington 8, D. C.

BACK COPIES OF "THE FRIEND"

Guilford College is in need of the issues of February 21 and 28, 1947, of *The Friend* of London. Write Katharine C. Ricks, Guilford College, North Carolina.

OPENINGS AT PENN COLLEGE

William Penn College desires to employ a business manager who has some training and experience as an accountant. A stenographer is also desired. Teaching positions in history, economics, physical education for men, and speech, drama and radio are also open.

FARM HOME OPENING

Needed—someone to help in the work of a Friends' Pennsylvania farm home. It is used occasionally as a week-end conference center and a good many young people come and go through the college year. We undertake to raise the most of our food and our guests share in the work of house and garden. Applicant should enjoy young people and cooking. No washing, ironing or cleaning. Would consider man and wife if husband works off farm. Position starts August 1. Would appreciate prompt reply. Our basic family is two adults. Address Albert and Helen Baily, R. D. 1, West Chester, Pa.

A PASTORAL OPENING

The Ramona Park Community Church (Friends) in Alhambra, California, needs a full time associate minister. This is a splendid opportunity for a young man and his wife to get started in full time service. College graduates preferred. Adequate support with some opportunity for graduate studies at U. S. C. School of Religion. Even those with some experience might be interested in this opening. Some ability in music necessary. For details write to Paul P. Younger, 1510 South 6th Street, Alhambra, California.

ENCYCLOPEDIA OF AMERICAN QUAKER GENEOLOGY

Five volumes of William Wade Hinshaw's *Encyclopedia of American Quaker Geneology* are still available at the Friends Book and Supply House, although some of the volumes are becoming very limited in number. Don't miss your opportunity to secure a complete set of these wonderful volumes before the supply is exhausted. None of these volumes will be reprinted.

Volume I contains records of Monthly Meetings in North Carolina; volume II records Monthly Meetings in Philadelphia, Eastern Pennsylvania and two Monthly Meetings in New Jersey; volume III records the Monthly Meetings in New York City and on Long Island; volume IV and V records the Monthly Meetings in Michigan.

Write to the Friends Book and Supply House, 101 South 8th Street, Richmond, Indiana, for further information about these volumes.

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LOCAL MEETING DIRECTORY

ALHAMBRA, CALIFORNIA

Ramona Park Community Church (Friends) 1510 South 6th Street. A fully graded program of worship, study, fellowship and service. Sunday 9:30; 10:10; 11:00 a.m. and 7:00 p.m. Also mid-week services Wednesday, 7:30 p.m.

ANDERSON, INDIANA

First Friends Church, Chase and Tenth Sts., Anderson, Indiana. Bible School, 9:30; Worship Service, 10:45; Christian Endeavor, 6:30; Gospel Service, 7:30; Mid-week Prayer Meeting, Wednesday 7:30 p.m. Monthly Meeting, Wednesday before third Saturday, 8:15 p.m. Albert F. Bohnert, Pastor. 901 W. 9th Street. Phone 2-8763.

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock; Evening service, 6:30. Howard W. Cope, minister, 2130 Channing Way, phone Res. Th-3-5370; Office Th-3-7531 (Th—Thornwall).

BROOKLYN, NEW YORK

Lafayette Avenue Meeting, Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. George A. Selleck, Executive Secretary. Telephone TRowbridge 6-6883 or TRowbridge 6-3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halstead streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 10937 California Ave., Chicago 43, Phone Cedarcrest 2715.

Evanston Meeting of Friends, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard. Bible School at ten; Meeting for Worship, eleven. Anne Willis, Secretary, 1566 Oak Avenue, Evanston, Illinois. Telephone Greenleaf 3726.

57th Street Meeting at 1174 East 57th St., a United Meeting. Sunday meeting for worship, 3:00 p.m. Monthly Meeting (following 6:30 supper) every first Friday. Phone Plaza 9670; or Larry Miller, Meeting Secretary, Butterfield 9221.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take car 55 or 78 to University Ave., walk east three blocks. Bible School, 9:45, Meeting for Worship, 11 a.m. Burton S. W. Hill, minister, 2803 Bellevue Ave.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street, Worship 11 a.m., Church School, 9:45 a.m., Rachel Osborn, Minister. 3952 Lowell Blvd. Phone GR-0584.

DES MOINES, IOWA

First Friends, East 13th and Lyon Streets. Church School at 10 a.m.; Meeting for Worship at 11 a.m.; Phone 6-5735.

DETROIT, MICHIGAN

First Friends, Noble School, Fullerton and Ohio. Take Grand River to Ohio, then north two blocks. S. S. 10 a.m. Worship 11 a.m. For information write or call Bruce Douglas, 18066 Warrington Dr. Detroit 21, Mich.

Friends Meeting, unprogrammed, each First Day in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Townsend 5-4036.

GREENSBORO, NORTH CAROLINA

Friends Meeting, corner Asheboro and Lee Streets; Bible School, 9:45; Morning Worship, 11:00; Wednesday evening worship.

HARTFORD, CONNECTICUT

Meeting for Worship, Sunday 11:00 a.m., at Hartranft Hall, 55 Elizabeth Street. For information, telephone Hartford 32-0467.

HIGH POINT, NORTH CAROLINA

Central Friends Meeting, South Main and Commerce Streets, Bible School 9:45; Meeting for Worship, 11:00; Evening Worship and Youth Activities, 6:30. Cecil E. Haworth, Minister.

INDIANAPOLIS, INDIANA

First Friends Church, 1241 North Alabama Street, Indianapolis, Indiana; Church School, 9:30; Morning Worship, 10:45; Family Night dinners, Friday at 6:15 p.m.

KANSAS CITY, MISSOURI

Penn Valley Meeting of Friends each Sunday 6 to 8:30 p.m., at 3427 Baltimore Ave., Phone Ja1556. Visiting Friends always welcome.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a.m. Evening Service, 7:30 p.m. Donald B. Spitler, Minister. Phone 638-215.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Evening Worship, 7:30 p.m., George H. Moore, minister. RI-8406.

Friends House Meeting, unprogrammed, all-Friends. Meeting for worship 11 a.m., 1137 West 37th Place. AXminster 8567.

THE AMERICAN FRIEND

Authorized by the Five Years Meeting of Friends in America

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THE FRIENDS PUBLICATION BOARD
101 South 8th Street, Richmond, Indiana

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Address all correspondence having to do with the Editorial management to the Editor, AMERICAN FRIEND, Richmond, Indiana

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for Worship 10:30 a.m., Bible School 12:00 a.m. Mid-week meeting Wednesday, 7:45 p.m. Everett W. Chapman, minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2558.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10:00 a.m. Meeting for Worship at 11 a.m. Richard P. Newby, minister, 111 West 45th Street, Phone Pl. 2960.

MUNCIE, INDIANA

Friends Memorial, Adams and Cherry; Robert M. Jones, Minister; Meeting School 9:30 a.m.; Worship 10:45 a.m.; Young Friends' Meeting 7:00 p.m.; Mid-week Meeting, Wednesday, 7:30 p.m.

NEWBERG, OREGON

Friends Church, College St. at 3rd, Carl D. Byrd, minister, 205 East 3rd, phone 267M. Bible School 9:45, worship 11:00 and 7:30, C. E. 6:30.

NEW YORK, N. Y.

The United Meetings for Worship of 20th Street and 15th Street Friends will be held at 221 East 15th Street, New York, from October 5 through April, each Sunday at 11:00 a.m. All are welcome.

PASADENA, CALIFORNIA

First Friends Church, Raymond at Villa. Church school, 9:45 a.m. Worship services 11:00 a.m.; 7:30 p.m.; Christian Endeavor, 6:30 p.m. Dr. Willard O. Trueblood and John Spitler, co-ministers.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00, Evening Service, 7:30. Glen Rinard, Minister. Phone Roseville, 162-F-11.

ST. PETERSBURG, FLORIDA

Friends Meeting, 130 Nineteenth Ave., S. E. Meeting for Worship, First-day at 11 a.m.

SCARSDALE, NEW YORK

United Meeting for Worship and First-day School. First-day at 11 a.m., Girl Scout House, Wayside Lane. Clerk: Clyde Whipple, 25 Cushman Road, Scarsdale, N. Y.

SEATTLE, WASHINGTON

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 0502 or Evergreen 1018. Religious discussion 10:00 a.m. Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WHITTIER, CALIFORNIA

First Friends Church, Philadelphia St. and Washington Ave. Unprogrammed Meeting. 8:30 a.m.; Church School, 9:30 a.m.; Morning Worship, 10:30 a.m.; Christian Endeavors and Groups, 7:30 p. m. Office address, 310 E. Philadelphia St. W. Roy Ware, Clerk; O. Herschel Folger, Minister. Phone 43-467.

BUCK HILL FALLS

The Inn had not been running many years before it was decided to have a library. Old-timers will recall the little building of logs, a log cabin, which was joined to The Inn proper by a covered walk. The library was named "Greenleaf Library" in honor of John G. Whittier, as this was his middle name. When The Inn was made completely fireproof the log cabin was discarded and the books given comfortable and appropriate quarters. But the collection of books has grown and grown and the librarian is calling for more space. Rather than enlarge the shelving we have decided that a good weeding out is more necessary. There are books, mainly old novels, now out of vogue, that have not been taken out in the last three years and there may be biographies and histories that are somewhat passe. A committee of women of the Settlement has been very helpful and cooperative in running the library and their advice will be asked as to how far we should go. The library is particularly strong in books of reference which is as it should be, living as we do "three miles from a lemon."

THE INN

BUCK HILL FALLS

PENNSYLVANIA

"Some books are to be tasted, others to be swallowed, and some few to be chewed and digested."

BACON—Essay of Studies.

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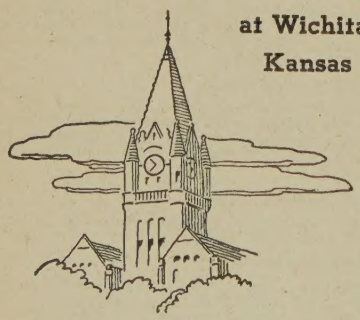

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In making enrollments, preference is given to members of the Society of Friends, but early notification of intentions is important. Winter or early spring is the best time. Those applying in late spring and summer can be fitted in only as vacancies occur. Friends needing assistance are advised to inquire regarding aid.

For information and catalog address:

JAMES F. WALKER, *Principal*, Westtown School
Westtown, Pennsylvania

GEORGE SCHOOL

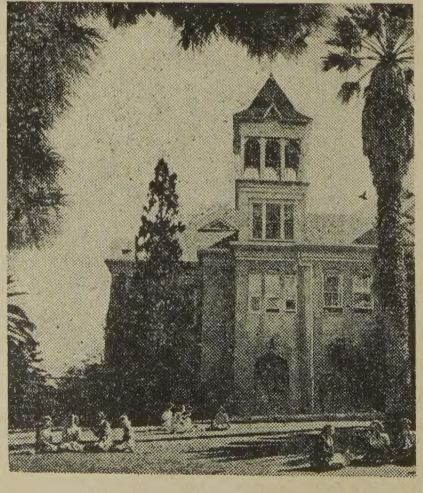
Enrollment For 1948-49

A FRIENDS COEDUCATIONAL BOARDING SCHOOL

Many applications have already been received. A number of applicants have recently visited the school on Seventh-days for tests and classification interviews. All places for next year will be filled on Fourth Month 1st, when a waiting list will be established.

Children of Friends are given preference at all times. Scholarships are available to reduce the cost of education. Friends are encouraged to file applications promptly as the larger part of the fund has already been allocated.

For a catalogue and application blanks address:
GEORGE A. WALTON, Principal, Box 351, George School, Pa.



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